THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840].

"*The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.*"—ISAIAH 24: 4, 5.

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## WOMAN AMONG THE LATTER-DAY SAINTS.

BY MISS MARGARET THURMAN, MISSIONARY FROM UTAH, IN LEEDS CONFERENCE.

How often during the last fifty-five years have the kind people of this world expressed their pity for the "oppressed, down-trodden Mormon women of Utah!" How often have they uttered to themselves and to others these words: "Those poor, unhappy creatures, what must their lives be! Can't something be done for them? If we could only gain admittance inside of that high wall surrounding them, most surely we could relieve their suffering, or rescue them from the strong hand of tyranny."

One would think that some of them would have carried these thoughts and desires into effect. But no; for some cause or other, they have shown to us no easier path to tread; they have given unto us no higher ideals to strive for; and they have not told us how we can become happier. But they have left us to pursue the even tenor of our way, to walk in that path that was pointed out to us, over seventy years ago, by a Prophet of God. We are searching for light, truth and happiness every day of our lives, and if our sisters of the world can give them to us, we will accept all with grateful hearts. As members of the weaker sex, we desire true assistance and encouragement; but as daughters of Zion we do not desire, nor do we need their pity. Let them extend their words of sympathy and lend the helping hand to the poor creatures they see every day in their own midst, whose drawn, pinched faces and beamless countenances depict a life of poverty and shame. Let them help those dear little boys and girls that live in their streets and play about their doors,

these, whom they do know are in need, not only of proper training, but of the very necessities of life, to keep body and spirit together.

"Judge not, that ye be not judged," is a commandment of our Heavenly Father, yet a Bible loving community has passed sentence on the women of Utah, and branded them as low and ignorant. But we say, "Father, forgive them, for they know not whereof they speak." As Latter-day Saints we say to all the world that we have the pure, unadulterated religion of our Savior. To this testimony we add the words spoken of old, "By their fruits ye shall know them," and invite the honest seeker after truth to the Latter-day Saint home. There can be found the one for whom the world has so much sympathy. Look at her as she rules over her little dominion, note her expressions, listen to her words, watch her actions, then answer yourselves this question, "Is she the injured, oppressed creature the world would have us believe?"

The Gospel of our Lord and Savior is dearer to the true "Mormon" woman than anything on earth, dearer than her children, husband or her very life. Loving God as she does, she is more capable of loving her fellow-man. Her affection for her kindred is founded on the just principles of duty, and far exceeds all the irregular passions of the world. With the love of Christ burning in her soul, she strives from day to day to learn for what purpose she was sent to this sphere of action. God knows the desires of our hearts, and inasmuch as they are righteous, He will grant them unto us. When He sees His daughters striving to do His bidding and keep His commandments, He will shower the Spirit of Truth upon them, and it will be given unto them to understand the measure of their creation.

The Gospel plan, as taught by the Latter-day Saints, is so broad in its principles that it gives the same chances to women as it does to men. It provides for equal development and progression in both cases. If the Gospel is to make mankind better, then should not the daughters of God strive to learn His will, grow and advance in purity and intelligence? For it is said that the influence of woman more or less affects for good or for evil the entire destinies of man. "Man may excel in brain power, but woman excels in qualities of the heart; and though the head may rule, it is the heart that influences." And thus, "man may direct the intellect, woman cultivates the feelings, which mainly determine the character. She makes us love what he can only make us believe, and it is chiefly through her that we are enabled to arrive at virtue."

The Prophet Joseph Smith was not indifferent to the fact that it was only through good, intelligent mothers that the world would be made better. Under his supervision was the first club or organization of the Church for women instituted. On the seventeenth of March, 1842, he called the mothers and daughters of the Saints together and organized the Relief Society. The purpose of this was to give relief to the poor, aid and assist the sick, and lend a helping hand wherever occasion demanded. It was also purposed that the sisters might meet together often and partake of spiritual food, whereby they might become better acquainted with the doctrines of life and salvation. This society is a most important factor in our Church organization. The good it has accomplished cannot be estimated. Each day marks its progress. The fact that it is becoming mighty among the people of the earth indicates that it is receiving divine assistance from Him above. This is not the only special

organization for women. There are young ladies' associations, theological and health classes, and various literary clubs, where mothers and daughters delight to congregate to learn the lessons of life, to grow and increase in knowledge and virtue.

No other Christian denomination provides so largely for its women as does the "Mormon" Church. But how could it be otherwise? The Gospel of our Savior is a plan of progression, and man cannot advance alone. The Scriptures tell us that "man is not without the woman, nor woman without the man." Above all other creatures on earth is the Latter-day Saint woman an example in virtue and goodness. The Gospel helps her to develop and strengthen her character by due self-reliance, self-culture and self-control. Her ideal in life is not of this world, but far above the clouds. Her religion makes her the happiest and freest being in all the land. Ruskin says that one can only be truly happy when he is progressing spiritually, morally and intellectually, and the more he progresses, the greater the happiness. The women of Israel are developing in a way becoming their noble calling, obeying the commandments of God, and true to the cause they have espoused.

Utah's women have been greatly misrepresented by the people of the world. They have been condemned without fair trial. Incompetent judges have passed sentence upon them without hearing both sides of the case. Their undeserving reputation has been cast abroad from sea to sea through ignorance on the part of the world, and in some cases by wilful falsifying. But as God's people is to be a tried and persecuted people, His daughters must expect to bear their share of the burden. And heaven's blessings on our noble women, they have proven true to the cause. They have borne all nobly and bravely, and the All-knowing One will reward them accordingly. It is but a poor gospel that provides a life of ease and self-indulgence, and as troubles, trials and persecutions are necessary in Christ's religion, we do not feel to despair because the world does not think kindly of us. God has fitted every back for its burden, and He will never permit us to be afflicted beyond our strength. Only the other day I had a lady tell me that she could not have the moral courage to be a "Mormon" woman. She said, "Were I convinced that yours was the only true Gospel, I should never join you, for I could not endure the scoffs and scorns and rebuffs that you receive. Besides, one has to spend so much time to be a Latter-day Saint." The latter part of this confession delighted me. The Gospel is so practical that it occupies every moment of our lives. It is indeed true that a Latter-day Saint has no time to be anything else but a Latter-day Saint, and as far as trials, tribulations and sufferings are concerned, with extended arms we welcome them; they are the means of true development, to make us better women, nobler daughters of Zion, more faithful handmaidens of the living God.

It was necessary and the will of our Heavenly Father that His Only Begotten Son come to this earth and go through life's bitter experience. Without this experience He could not have become perfect or the Redeemer of the world. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation, unto all them that obey him." He is the example, the light and the way—the women of Mormondom are trying to walk in His footsteps.

## BRIGHAM YOUNG.

*(Continued from page 399).*

When the Savior had completed His mortal life's work, it was very apparent who were to be leaders of the great work He had begun. To Peter He had first given the keys of the Kingdom, and afterwards had given them to the other members of the Twelve, and they were the only ones who had the right to lead the Church. Theirs was the highest authority on earth. Similarly, before the Prophet Joseph Smith died he conferred upon the Twelve Apostles the keys of the Kingdom, which he had received from Jesus Christ and other heavenly beings. The Twelve were the only ones who could lead the Saints after the Prophet's death. It was as logically their place to do this as it was the place of Peter and his associates in their day.

The Lord showed this very clearly when Brigham Young stood before the Saints and asserted the principle. The body of the Saints recognized it, and with few exceptions followed the Apostles. But the normal condition of the Church government is that the direct leadership be outside of the Council of Twelve, but in connection with it. This was so when the Savior lived, and probably so afterward. In this dispensation the presidency has been with the Twelve only in intervals between deaths of those whom the Lord has directed to preside.

It was as president of the Twelve Apostles and in direct connection with them that Brigham Young led the Saints during the eventful three years after the tragedy at Carthage. When he returned to Winter Quarters, now Florence, in Nebraska, after the great pioneer journey to the Great Basin, the Apostles met in council and Brigham was chosen President of the Church. This action was confirmed by the Saints in Conference on the 27th of December, 1847. Heber C. Kimball and Willard Richards were chosen counselors to him. The great work before them now was the preparation of the Saints for the journey across the plains to join their friends in Utah. There was practical as well as religious work to be done.

When winter and spring had passed and conditions again permitted travel, President Young with his company of over a thousand souls set out. His counselors followed, each with over half that number. They reached the valley after nearly four months' travel, and although the meeting with relatives and friends was most joyful, yet feelings amounting almost to consternation were aroused at their coming. The emigrants brought little food with them, having little to bring. They had relied on the harvest in the valley for food during the coming winter. This was not plentiful, and starvation seemed to confront them.

The industrious pioneers, though few in number, had broken up and planted nearly 1,000 acres with wheat, and had under cultivation altogether over 5,000 acres of land. Just when the outlook seemed promising, in the spring of the year, the fields were suddenly invaded by large, black crickets from the mountains. They surged over the land a hungry army devouring every green thing that came in their way. The poor settlers, realizing the danger, tried to drive them back, but in vain. They dug ditches and drove myriads of the clumsy creatures in, where they were either drowned or covered up with dirt.

But that removed comparatively few. They saw that if human efforts alone were put forth, all was lost. Life or death for them and the future of a commonwealth hung in the balance. They prayed with fervor and faith to the Lord, who controls the fate of men and nations, and they prayed not in vain.

One day from the lake came flying eastward large flocks of white birds. They, too, settled down on the fields, but they soon proved themselves to be an army of relief by devouring the crickets. When night came they flew back to the lake. And so it went on day after day. Just as soon as the light of the sun burst from the jagged peaks of the mountains and fell on the lake, the seagulls rose like a cloud, and so numerous were they that the heavens became as white as the earth was black with the terrible crickets. The gulls were tame as door-yard fowls and seemed bent on only one thing. As soon as they had gorged themselves they went to the irrigation ditches and after drinking, prepared themselves for renewed effort by vomiting. Then they went back to work. Just the moment the last rays of sunlight fell upon the valley, they rose from the earth and flew back to the lake.

It was not very long until the fields were free from crickets and the crops were saved. The gulls having finished their work came not back until the next spring, when they were again needed. To the present day the beautiful seagulls, protected as they are by state law, fly in the spring-time from their watery home and settle down on the fields. Their old foes have long since passed away, never to return; yet we love to see the white birds come back—the symbol of the mercy of God to His suffering, praying children.

In spite of the aid of the gulls, the crops were very scanty during the summer of '48, and when winter came all suffered for food. The people shared one with another, and rationed themselves strictly, yet it was necessary to boil rawhides to make soup, dig roots of sego lilies and thistles and after all go hungry most of the time. They were suffering also for clothing, and what they had was to a great extent rudely prepared skins. The houses built of adobes or rough logs, usually with a brush and dirt roof, but sometimes with only cloth, furnished lodgings for some of the Saints, others had only their wagons to shelter them. The suffering was great, because the winter of '48-'49 was extremely cold. But there was one fact that made the burdens lighter, all shared and suffered alike. The President and the Apostles had no better on account of their being leaders than did the members.

The Saints were far from discouraged under these circumstances. They made the best of everything, met together often in worship and not infrequently for amusement. New settlements were planned and accomplished and a political organization made. The Great Basin was now United States territory, having been ceded by Mexico at the conclusion of war, and in March, 1839, a provisional government was formed by the people. President Young was chosen governor, and other Church leaders were elected to the other offices. Congress was petitioned to admit the "State of Deseret" to the Union, but refused to do this. The provisional government was a most effectual one. The Bishops acted as magistrates, and emigrants passing through to California often appealed to the Bishops' courts. Marshalls were installed, militia was organized, and the decrees of the courts were enforced.

It was necessary to have military power. Among the Indians, who as a

rule were friendly, were some thieving, bloodthirsty ones. These stole cattle and sometimes killed the inhabitants. At length a band tried to capture Fort Provo. The settlers appealed to Governor Young, and he sent the militia to aid them. The Indians under Big Elk fought fiercely, but were driven to the mountains and completely defeated. President Young was very reluctant about sending the troops at this time against the red men. He knew that many of them loved the whites and wished to learn the arts of civilization, and he feared that if war broke out, all the savages would rise in arms, or at least lose their friendliness. When on the plains he first declared that it was cheaper to feed than to fight the Indians, and this policy he pursued as far as possible during his whole career.

But savages, crickets and famine were not all the dangers that threatened the Saints in the valley during the first few years. In January, 1848, some members of the Mormon Battalion, after serving in the Mexican war, were employed by Captain John A. Sutter in digging a mill race in the Coloma valley, California, and as a result of their work gold was discovered. The news spread like wildfire, and not only from the United States but from all parts of the earth people came rushing to California to dig gold. Salt Lake City became a stopping place for those who went by land route. Here they in their eagerness were glad to exchange their tired horses and slow oxen for fresh teams, heavy wagons for light ones, and almost give away the goods that they had freighted so far. When the emigrants saw the kegs of gold dust and the bags of nuggets, brought to Utah by the Battalion boys, their enthusiasm knew no bounds, and their one thought was now to reach the auriferous fields without delay.

From a material standpoint, all this was the greatest blessing to the half-starved, half-clothed community of Saints. Not a few of the emigrants, too, were converted and, as Lieutenant Gunnison says, "deserted the search for golden ore, supposing they had found there pearls of greater price." But the fever that was consuming the thousands that flocked past to California could not but contaminate some of the Saints, who were so near. President Young saw the condition, and with his clear foresight realized the danger. He knew that the Lord had purposely chosen the desert instead of a garden for His Saints, for there they could unitedly raise a glorious monument to Him. They would be alone and undisturbed. If they should once give way to this thirst for gold, and join that roving, lawless band of gold hunters, he knew that dispersion and failure would certainly follow. He bent, therefore, all the energies of his great soul to the work, and the result was that only a few gave way to the destructive impulse, the main body of the Saints remained peacefully at home, and in humility and faith continued the redemption of the waste places of Zion.

[TO BE CONTINUED].

## THOUGHTS OF A GREAT MAN.

A GOOD example of beautiful old age is found in Mr. G. F. Watts, one of England's greatest artists. He has lived four score and six years, and though sickly in his youth, has possession now, in his advanced age, of great vitality. In a recent interview he expressed the following interesting thoughts:

"Nor have I ever shrunk from death. In my works I have endeavored to destroy the fear of Death, to cause him to be regarded, not as a dread enemy, but as a kindly friend, and such has ever been my feeling. I should, of course, regret to leave work undone and to part from those friends whom I love; but a sense of the weariness of the world and the suffering and sadness which seem to be inherent in mortal things have weakened if not destroyed that joy of life which is common to most young things. The condition of things in this world, so far as I can see it, full of suffering and sorrow, saddens me. I feel it might have been so much better arranged in many things; and the burden of it weighs upon me. That is one reason why I feel that every theological student, before he applies himself to theology, should be thoroughly grounded in physiology. Too often theologians seem to regard the body with contempt, not to say dislike.

"To live a healthy life, to have the body in which your soul dwells in good working order—that is surely the first duty of the religious man. How many generations have lived and died in the belief that piety consists in the maceration of the body, and in spending many hours upon their knees crying to God to do this, that, and the other for them. Instead, how much better it would have been if they had looked after their own health and looked after their neighbors'. In the long run the body avenges itself upon the soul which neglects or abuses its habitation. Being naturally sickly, I had orders to take care of my body. I have never smoked. Greater things were done in the world, immeasurably greater, before tobacco was discovered, than have ever been done since. The cigarette is the handmaid of idleness. I do not say that possibly it may not be a sedative to overwrought nerves; but overwrought nerves in themselves are things that ought not to be. Of wine I have taken very little. In my earlier years I used to take a little, but for a long time I have never touched any form of alcohol. At meals I never drink anything, not even water. Tea—yes, in moderation. And so with regard to food I have been compelled to be very abstemious—to eat moderately and of simple food, to go to bed early (nine o'clock, for the most part), to rise with the sun, to avoid violent exercise, and to enjoy plenty of fresh air."

## NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

A CONSOLIDATION will doubtless be effected soon of the sugar companies of Ogden, Logan and La Grande, Oregon.

SARATOGA, the pretty health resort near Lehi, on the Utah Lake, has discontinued selling intoxicants on the ground.

WORD has come from Tagalii, Samoa, of the death of Elder Judson B. Tomlinson at that place. Elder Tomlinson had been on a mission two years. His parents live at Salt Lake City.

THE First Presidency has decided upon the division of the Southern States mission into two parts. Tennessee, Virginia, West Virginia, Kentucky and Ohio will now form the Middle States mission with headquarters probably at Cincinnati.

NINETY-SIX young people were graduated, June 4th, from the University of Utah. Most of them were from the Normal department. On the preceding Sunday evening Bishop Orson F. Whitney delivered the Baccalaureate sermon to the class.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 26, 1902.

## EDITORIAL.

CORONATION POSTPONED.—Months ago this day was set apart for the coronation of his majesty, King Edward VII., and his royal consort, Queen Alexandra. The date was chosen, doubtless, as being the anniversary of the accession to the throne of his great-uncle, William IV., and the nearest convenient to the coronation day of his mother, the late Queen Victoria. But even sovereigns are subject to circumstances, and just two days before the great event should take place the report was flashed over the Empire that the King is stricken down with a dangerous malady. The coronation is therefore postponed indefinitely.

The sad news causes heartfelt disappointment. Extensive preparations for the two great holidays have been made by the whole people. We understand that it is the desire of the King that the arranged programs be carried out as far as practicable, in spite of his illness. This will probably be done, but the kernal of the occasion is gone and only the dry shells are left. In London many business interests will suffer greatly by the delay. England will, however, think lightly of personal disappointments and material losses, if his majesty recovers and on a happier day can receive the crown. There must certainly be grave dangers for him. The operation for appendicitis not infrequently fails, even where the patient is young and in robust health.

The ominous interruption makes one feel the uncertainty of this life of ours. Three days ago the utterance of the King's name brought up visions of splendor, power, fortune; to-day it brings before the mind a human being, a weak mortal, in the struggle between life and death. Strength and youth would command high prices if they could be bought, but crowns and principalities can not be exchanged for them. The omens may appear favorable, and the circumstances auspicious, and yet with a little change on the dial all is transformed, losses or defeat, grief, sickness or death may have come to teach us that all are mortal, very mortal.

The sympathy of all goes out to the king. May his life be spared, and may his reign be a prosperous one to his country and a useful one to mankind. Not in acclamation but in prayer the people should now utter the words, "God save the king."

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DRAWING TOGETHER.—Out in Australia some of the sectarian ministers are getting the spirit of combination. According to the *Queensland Baptist* a

council of evangelical free churches was held at Marylebone recently, and Dr. Smith, a Wesleyan, placed before it a resolution to promote union among the free churches. The resolution contained among other items the following: (1) That there be no warrant in the Holy Scripture for the baptism of infants; (2) That he fully believed the free churches would endorse the practice of believers' baptism; (3) That the churches adopt a dedicatory service for infants; (4) That when a young person gives evidence of being born of the Holy Spirit, such person should be baptized; (5) That such baptism be by immersion in token of burial and resurrection with Jesus Christ. The resolution was adopted by unanimous vote and passed on to the Metropolitan federation.

This is certainly an honest admission and a step in the right direction. If the resolution had included an article stating that "there be no warrant in the Holy Scripture for any man's taking upon himself to baptize others without special authority from the Lord" it would have been better. It would have been well also to have admitted that the true birth of the Holy Spirit comes after and not before baptism. The candidate, before the birth of the water, should have received the spirit of humility, belief, repentance and desire for the forgiveness of sins, but the gift of the Holy Ghost comes after baptism.

J. J. C.

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It would be well for those who are considering emigration to the United States to think very carefully before undertaking it. As was stated in the Star last week the immigration laws are being strictly enforced there. We would advise those who are doubtful about their ability to pass the commissioners to stay at home unless they have plenty of money to experiment with.

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Releases.—The following Elders have been honorably released to return home per s.s. *Commonwealth*, sailing from Liverpool July 3, 1902: Charles C. R. Pugmire, Nottingham; John Davis and George Westwood, Welsh conference.

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Departures.—The following Elders sailed from Liverpool per s.s. *New England*, June 19, 1902: George Q. Morris, London; William A. Cornaby and Frederick C. Evans, Leeds; George P. Jones, Newcastle; Benjamin H. Robison, Netherlands; Joseph N. Stohl and Joseph Felt, Scandinavia; Richard L. Taylor and Wilford C. Nuttall, Germany.

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A district meeting will be held at Central Hall, Silver street, Leicester, Sunday, July 6th. Meetings will commence 2:30 and 6:30 p.m. Special speakers will be present.

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## WOMEN IN HEAVEN.

"Are there any women in heaven?" is the almost silly question asked by one Mr. A. D. Kinsman, said to be a Bible student of Erie, Pennsylvania. And then, after some consideration of the various phases of the subject, he arrives at the stunning conclusion that women, after having passed through their probation on earth, become men.

According to a synopsis of his argument, given in the *San Francisco Call*,

Mr. Kinsman finds support for his theory in the Bible. Nearly all absurdities can be covered with Bible texts, if these are handled to suit the emergency. So there is nothing new in that. He argues: "We know that the members of the Trinity are always spoken of as men, and the disciples of Jesus were all men. In both the Old and New Testaments, when occasion offered to speak of one who had passed to the other side, it was always a man who had been so fortunate. And, likewise, when a prophet, saint or disciple had occasion to mention any one who had reached heaven the name of a man was chosen."

Angels, too, he invariably finds to be of the masculine gender. And so are the spirits of evil, and further, a man when departed, is, in Biblical language, always spoken of "as gathered unto his fathers," not unto his "mothers."

Then, he puts the question, what becomes of the women at death? Are they annihilated? Or, do all human beings become sexless after death? Or, do the women, after death, become men? The theory suggested by the last of these questions he considers the most plausible. "It is, he says, "a theory which merges the mysteries of love and life into those of death and resurrection."

The reasoning is valuable as a specimen of the absurd conclusions to which a false conception of the Deity, and our relationship to God, may lead logically. When much of the Bible teaching is rejected, as is the case in the "Christian" world, and all stress is laid upon other parts, merely for the sake of establishing a theory, error is the inevitable result. And that is just what is commonly done. The Bible is studied, not as a divine teacher, to be heard and believed, but it is read for the purpose of finding support for the already formed theories. That is, this is too often the case. People are "critics" rather than students. They accept what they can use and reject the rest.

As to the subject under consideration, the Bible expressly states that God created man in His own image, and lest some one should misconstrue the word "man" here to mean only Adam, the historian adds: "Male and female created He them," thus including both our progenitors in the statement that "man" was created in the image of God.

The English language is at a disadvantage not having a separate word to denote all human beings. The word "man" is therefore ambigious. But when it is said "man" is mortal, it is well understood that "man" means both men, women and children, and in the same way when we are told in Genesis that "man" was created in the image of God, the word includes both male and female. But if the divine image, to be complete, had to reflect a female as well as a male element, it is self-evident that both must be contained in the Deity. And they are. For the divine Spirit that in the morning of the creation "moved upon the face of the waters," bringing forth life and order, is in the original language of the sacred historian represented in the feminine gender, whatever modern theology may think of it.

But apart from this, when the Scriptures represent God as "our Father," does that not of necessity imply a mother? There are some words, the meaning of which necessarily implies that which other words denote. Such are, child and parent, husband and wife, father and mother, etc. A man may exist alone, and so may a woman, but there can be no fatherhood without motherhood, no husband if there is no wife. Is an exception to be made in the case of Him who is called "the Father of spirits?"

As to the angels, it is true that they are generally referred to as in the masculine gender. And that is not surprising. For invariably, when there is occasion to mention any of them, it is in connection with some work they were to accomplish of such a nature as properly belongs to the so-called stronger sex. They are engaged in warfare, "or pouring out vials of wrath," or announcing the decrees of the Almighty. The work of warriors, of executors of justice, of heralds, etc., is on earth, too, assigned to men, but that does not argue that there are no women on earth. There may be something in the old hypothesis that the cherubims and seraphims of the Scriptures, really denote two different sexes among the hosts attending the heavenly courts.

But an important truth is undoubtly taught in the fact that in the apocalyptic revelations given to John the Revelator, the Church of Christ and the church of the world are both represented as women—one clothed with the sun and crowned with stars, and the other sitting upon a scarlet-colored beast. We may well say that this representation would be eminently absurd, were a woman's role so insignificant, so transient as to last but a moment and then pass away. Christ gave Himself for His Church, and when He wanted to represent the glory, the splendor, the triumph of that Church, He chose to do so under the image of a woman arrayed in light. In the same way, a fallen woman was the fit representation of the other church. If this does not prove the importance of womanhood in the affairs of the world both here and hereafter, it has no meaning at all. It is simply an absurd picture.

But there is no need of further argument. The explicit teachings of the Scriptures is that neither man, nor woman, is without the other in the Lord. And that condition death cannot change. They are both equally needed for the future glory, development and exaltation. They both are in the image of God. Such are the Scripture doctrines, which, however, must remain more or less of a mystery, as long as theologians refuse to accept the God of the Bible, preferring an image of their own creation.—*Deseret News.*

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## THE FATAL TWENTY-SEVENTH OF JUNE.

"Is it possible that Brother Joseph has deserted us?" These words were passed from one to another in Nauvoo on the morning of June 23rd, 1844; and various answers were given. Then followed a description of how Joseph and Hyrum Smith in the darkness of night had left the city and with two companions had rowed across the Mississippi river. The feeling of the mob was high against the Prophet and his people; and some of those who should have best understood his motives expressed their fear that he had left them to save himself. This was the report borne to him by messengers that day, as he was preparing to begin an exploring trip in the west. It was probably the first time he had ever been accused of cowardice, and it stung him to the quick. He had left his friends, not to increase but to diminish their danger, knowing well that the mob was seeking to destroy him, and his absence would quiet the aroused feelings. The idea of his going to the Rocky Mountains had to be abandoned. He felt a premonition of his fate and said, "We are going back to be slaughtered."

A letter was immediately sent to Governor Ford wherein the accused Prophet offered to obey the illegal summons to Carthage—that hotbed of mobocracy. The governor refused him a posse for his protection on the way. The same weak friends that called him back to Nauvoo now wept and prayed him to stay. He gave them no heed. He could save his city only by offering himself. To have resisted the governor's demand would have drawn an army on the Saints. As he left his beautiful city that in half a decade had risen from the marshes to be "the loveliest place under the heavens" he looked back upon it, with countenance pale and luminous and eyes full of anguish, and read its fate and his own. To his companions he said, "I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offence toward God and toward all men."

It was midnight when they reached Carthage. But the proper stillness of that hour was broken by the oaths of the rabble-soldiers, the enlisted mob. "Stand away you McDonough boys," was the cry of the Carthage Greys, "and let us shoot the damned Mormons." "Clear the way and let us have a view of Joe Smith, the Prophet of God." The blasphemy and curses rose so high that Governor Ford raised his window and prayed the troops to go to their quarters, saying that he would exhibit Mr. Smith the next morning.

True to this promise, Ford led the brethren out in the forenoon, after having pledged his honor and the honor of the state of Illinois to protect them from personal violence and to ensure them a fair trial. He introduced the Prophet and his brother as Generals Joseph and Hyrum Smith. The Carthage Greys, incensed, drew their swords, threw their hats in the air and promised to introduce themselves in a different style. The governor again put them off by saying, "You shall have full satisfaction." During the day the Greys mutinied and were put under guard for a little while, but were soon released. The captain of this band was chosen to try the brethren, he being also a justice of the peace. He released them on bail, but at night issued an illegal mittimus and calling out the Carthage Greys, carried them with violence to prison. The mob, drunk and uproarious, broke through the ranks of the disloyal soldiers at different times, but were repulsed by the brethren who went with Joseph.

After a night of prayer, the Prophet succeeded in obtaining an interview with Governor Ford. Again Ford pledged the honor of himself, his officers and the state to protect the prisoners. He promised that if he went to Nauvoo he would take Joseph along. After leaving the dungeon, however, the governor heard definite threats of murder, and his only rebuke was, "If you know of any such thing, keep it to yourself." He sanctioned, also, that the prisoners be taken during the afternoon by force from the jailer and arraigned illegally on the trumped up charge of treason.

Another terrible day had passed, and after preaching to the guards, the seven prisoners lay down to rest in the little room. In the night Joseph whispered to Dan Jones, who lay beside him, "Are you afraid to die?" Brother Jones replied, "Has that time come, think you? Engaged in such a cause I do not think that death would have many terrors." Joseph comforted him with these prophetic words: "You will yet see Wales and fulfil the mission appointed you, before you die."

The morning of the twenty-seventh of June dawned, but it brought no relief

Things seemed to be moving rapidly toward the consummation of the tragedy. The governor disbanded some of the troops, took others with him and leaving the prisoners to be guarded by the Carthage Greys, departed for Nauvoo. He knew the plot in detail, and neither official nor personal honor nor the fear of divine wrath could prevent his abetting it.

Joseph, Hyrum, John Taylor and Willard Richards were left in the prison. They spent the time in writing letters, singing and prayer. At Joseph's request, and later at Hyrum's, Apostle Taylor twice sang that immortal song, "A poor wayfaring man of grief." Appropriate it was for that day. Shortly after five o'clock a noise outside was heard, a cry of surrender, a few musket shots and then a tumult. As planned, the disbanded militia had organized and with faces blackened with powder and mud came up against the jail, two hundred strong. The guard feigned resistance by shooting over their heads. They stormed the prison, some fired from the yard through the windows, and others rushed up the stairs to break into the room. The four men threw themselves against the door, but failed to hold it closed. Guns were thrust in and discharged. A stream of bullets from different directions came pouring into the room.

Hyrum was the first victim. One ball from the door struck him in the face and he lurched back saying, "I am a dead man." Another from the window pierced him as he fell, and two more took effect after he reached the floor. John Taylor, unable to hold the door, ran across the room. A bullet from the doorway struck him in the thigh, and its force would have driven his falling body through the open window, but another ball from outside struck his watch and without wounding him cast his body back into the room. Three more struck him as he lay helpless on the floor. Willard Richards, save a slight wound in the ear, was unhurt.

Up to this time Joseph had not been struck, but he realized he had not long to live. With the same motive that had drawn him from Nauvoo, he now sprang to the window, willing to die quickly and thus save his two living brethren. He did not need to jump to the ground, however; two bullets from the door and one from below struck him simultaneously. He fell down at the feet of his murderers with the death-cry, "O Lord, my God!"

All the assasins rushed from the jail; the body was set up against a well curb, and Colonel Levi Williams ordered four men to shoot it. A scantily clothed brutal fellow, coveting the money that had been offered by the Missourians for the Prophet's head, rushed forward with a knife in his hand to gain his trophy. Suddenly a shaft of light from heaven fell down and paralyzed the nearest of the murderers. The rabble and the soldiers ran away in terror, but Williams cried to them for help. Some came back and lifted the helpless bodies of their comrades into a wagon. Then the mob together with nearly all the inhabitants of Carthage fled from the cursed place.

For Willard Richards it remained to care for the living and the dead. John Taylor, desperately wounded, was hidden by him in an inner dungeon, and Willard spent the night in watching over the precious remains of the martyrs. Next day he took them to Nauvoo, and the mourning Saints met him on the way. Thousands viewed the familiar features of the two beloved men and wept as they saw them, fallen in the glory of their manhood. Loving hands

buried the Prophets secretly and at night, that no unhallowed hands should disturb the sleeping dust.

The mob had fulfilled their threat. They could not reach these men with the law, but they did it with powder and ball. In the middle of the nineteenth century Joseph and Hyrum Smith, Prophets of God, died martyrs for the name of Jesus Christ, but as Joseph declared, so it shall be: their blood shall cry from the ground for vengeance.

## CROWNED.

Coronations are usually joyful events. The monarch is triumphant and happy. The high and mighty ones of his realm bow themselves lowly before him and do him homage. The fairest in the land, arrayed in surpassing magnificence, are there to grace his court and please his eye. Princes and emissaries of other lands are come to do him honor. The soldiery, glittering in arms, display his strength. The populace in transports of admiration and delight rend the air with their acclaims.

That is as it usually is; but there was one coronation without any of this. The king was one chosen of heaven, righteous and great. He was no usurper; for He was heir to the throne of His fathers, yet He sought not to take it by force. He was meek and humble as He was inherently powerful. The elements obeyed Him, the prince of this world and his vassals acknowledged Him publicly and in private. More than twelve legions of angels stood ready to obey His call. Yet, by those whom He loved, who should have been loyal subjects, was placed upon His regal brow His earthly crown—a crown of thorns. Listen to the story of His coronation.

"Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him."

## THE REVISED CREED.

The Presbyterian creed, as now adopted by the general assembly, contains some modifications of general interest. The revision dealt principally with the articles relating to fore-ordination, infant damnation and the position claimed by the head of the Roman Church.

The declaration regarding fore-ordination now reads:

"Concerning those who are saved in Christ, the doctrine of God's eternal decree is held in harmony with the doctrine of his love to all mankind, his gift of his son to be the propitiation for the sins of the whole world, and his readiness to bestow his saving grace on all who seek it. That concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all and freely offered in the

Gospel to all; that men are fully responsible for their treatment of God's gracious offer; that decree hinders no man from accepting that offer; and that no man is condemned except on the ground of his sin."

The statement regarding the fate of those dying in infancy is:

"With reference to Chapter X, section 3, of the Confession of Faith, that it is not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace and are regenerated and saved by Christ through the Spirit, who works when and where and how he pleases."

This admits, it will be observed, the possibility of salvation after death, as well as before death; otherwise the regenerating influence of the Spirit would be limited both as to time, place and manner.

The passage in the Westminster Confession referring to the pope as "Antichrist, that man of sin," is now made to read:

"The Lord Jesus Christ is the only head of the church, and the claim of any man to be the vicar of Christ and the head of the church is unscriptural, without warrant in fact, and is a usurpation dishonoring to the Lord Jesus Christ."

In the so-called "brief statement," there is an article which is deemed important as touching on the discussion on biblical criticism. It declares:

"We believe that God is revealed in nature, in history, and in the heart of man; that He has made gracious and clearer revelations of Himself to men of God who spoke as they were moved by the Holy Spirit; and that Jesus Christ, the Word made flesh, is the brightness of the Father's glory and the express image of His person. We gratefully receive the Holy Scriptures, given by inspiration, to be the faithful record of God's gracious revelations and the sure witness to Christ, as the Word of God, the only infallible rule of faith and life."

Another declaration defines the "sin of man." This is remarkable because it eliminates any mention of Adam as our first progenitor. It reads:

"We believe that our first parents, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty of which is eternal death; and we confess that, by reason of this disobedience, we and all men are born with a sinful nature, that we have broken God's law, and that no man can be saved but by His grace."

It will be noted that several channels of revelation are here acknowledged, viz.:—nature, history and the heart of man. The clearest revelations given, it is said, are those through the heart of man. Now, what bearing has this on the question of continuous revelation? If God ever revealed Himself through nature and history, revelation through these channels must flow as long as nature lasts and history adds line to line, chapter to chapter. Must we conclude that the third and most important channel was closed centuries ago, never more to be opened up? Is the heart of man forever made insensible to the "gracious and clearer revelations" that at times, anciently, came through the operations of the Holy Spirit? We think not. The Bible may be a faithful record of revelations given in the past, but the record does not end the flow of revelation which it records. Recorded history does not terminate the revelation of God through the historical channel. Why should the rule be different with regard to the most important medium, that through which "the clearer revelation" comes to man?

More revision is needed. The Presbyterians of this country have undertaken to reconcile the old Calvinism with modern ideas and notions. They have not gone far enough. What they, in common with other believers in the Bible, need, is a declaration that says clearly and unequivocally: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God." That would clear the way for the reception of the full truth in all things.—*Deseret News.*

## THE ONE WHO HAS A SONG.

The cloudmaker says it is going to storm,
And we're sure to have awful weather—
Just terribly wet, or cold, or warm,
Or, maybe, all three together;
But, while his spirit is overcast
With the gloom of his dull repining,
The one with a song comes smiling past,
And, lo! the sun is shining.

The cloudmaker tells us the world is wrong,
And is bound in an evil fetter,
But the blue-sky man comes bringing a song
Of hope that shall make it better;
And the toilers, hearing his voice, behold
The sign of a glad tomorrow,
Whose hands are heaped with the purest gold
Of which each heart may borrow.

NIXON WATERMAN in *Success.*

## DIED.

BARKER.—At Idle, near Bradford, May 5, 1902, Mary Barker; deceased was born at Beggrington, Yorkshire, July 31, 1841; died with full faith in the Gospel.

NEEDHAM.—At Nottingham, England, May 24, 1802, Elizabeth Needham; born in Nottingham, May 29, 1850. Death resulted from collision with a cart on the street. Deceased died in full faith in the Gospel.

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